

THE CHURCHES.

First Presbyterian.
Rev. George L. Curtis, Pastor. Sunday services: Morning worship 10:30 Sabbath-school, 12:10. Christian Endeavor, 7:00. Evening worship, 7:45 o'clock. Prayer-meeting each Wednesday night.

Westminster Church.
Rev. George A. Paul, Pastor. Divine worship at 10:30 A. M. and 7:45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 6:45 P. M. A cordial welcome to all.

German Presbyterian.
Sunday services: Preaching by the pastor, Rev. Emil J. Buttinghaus, at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

First Baptist Church.
Rev. Charles A. Cook, pastor. Services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12. All cordially invited. All seats free.

Park Methodist Episcopal.
Rev. Dr. C. B. Woodruff, pastor. Men's meeting Mizpah Brotherhood 9:45 A. M. Church Services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Vesper service Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening, prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

Watseong M. E. Church.
The Rev. P. G. Blight, Pastor. Morning Services at 10:30 A. M. Sunday-school at 2:30 P. M. Epworth League at 7 P. M. Evening Service at 7:45. Prayer Service, Wednesday 8 P. M. Sunday Class-meeting at 9:30 A. M.

East Orange Baptist Church.
Prospect Street, Rev. M. V. McDuffie, pastor. Services at 11 o'clock A. M. and 7:45 P. M. Sunday School at 2:30 P. M. Prayer-meeting at 7:45 Friday evening.

Christ Episcopal.
Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector. Sunday Services: Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 3 P. M. Choral Even Song 5 P. M.

Church of the Sacred Heart.
The Rev. J. M. Nardiello, pastor. Mass, 6:30 A. M. Mass and sermon, 8:30 A. M. High Mass and sermon, 10:30 A. M. Sunday-school, 3 P. M. Vesper service, 3:30 P. M.

Montgomery Chapel.
Wilson S. Phraner, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7:45 P. M. Sunday-school at 3 P. M. Young People's meeting at 7:15 P. M. During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7:30 to 10 P. M. and on Saturday afternoon from 1:30 to 5:30 P. M. for ladies and girls on Thursday evening from 7:30 to 10 P. M. Montgomery Chapel admits will drill on Friday evening.

Ascension Chapel—Episcopal.
Corner Montgomery Street and Berkeley Avenue. Rev. Mr. Lewis R. Levering, Minister in charge. Holy Communion 8:30 A. M. Sundays. Sunday-school at 2:30 P. M. Evening service at 7:45 o'clock.

Silver Lake Union Chapel.
Franklin street, corner Belmont Avenue. Sabbath services: Sunday-school, 10 P. M. Preaching, 7:45 P. M. Week-day prayer meeting, Wednesday evening 8 P. M. Everybody welcome.

Glen Ridge Congregational.
Corner of Biddlewood Avenue and Clark Street. Rev. Elliott Wilber Brown, pastor. Sunday Services, 10:45 A. M. throughout the entire summer. After July 19 the pulpit will be filled for six weeks by ministers from abroad.

St. John's Lutheran Church.
Corner Liberty Street and Austin Place. Rev. H. A. Steininger, pastor. Services 10:45 A. M. and 7:45 P. M. Sunday-school at 2 P. M. Ladies Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7:45 P. M.

Unity Church, Unitarian.
Rev. Leslie Willis Sprague, Minister. Unity Hall, South Fullerton Avenue, near Bloomfield Avenue, Montclair. Sunday-school at 9:45 A. M. Morning Service at 11 o'clock. Summer vacation. Services will resume September 28th. Seats free. All are welcome.

Northfield Lectures.
Immediately after the General Conference of Christian Workers, a series of religious lectures were planned at Northfield, which will continue until September 21. To this end Dr. G. Campbell Morgan, who is connected with the Northfield extension work, will deliver several lectures on the general subject "The Grace of God." He is to be followed by Rev. Samuel Chadwick, the famous "Chadwick of Leeds," who will be in Northfield from August 18 to September 1, and will give a number of "Studies in the Apocalypse." After him, Dr. Professor of Theology, Free Church College, will speak on "The Bible in the Light of Recent Discoveries in Babylon, Assyria and Egypt." At the same time Rev. W. H. Griffith Thomas, rector of St. Paul's, Fortman Square, London, expects to lecture on the New Testament, speaking as his subjects "How to Master John's Gospel" and "How to Master the Acts of the Apostles."

For Over Sixty Years.
Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by all Druggists in every part of the world. See a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Weighty Responsibilities.

TO THE EDITOR OF THE CITIZEN:

SIR: I am rejoiced to find that my recent feeble efforts to enlighten you on the Sunday question are having good effect, for as you do not criticize the sentiment of the quotation you make from the Outlook in the last CITIZEN, I take it that you agree with it. Now the Outlook takes the view that Sunday was made for man, which is the human view, the New Testament view; and I agree with the Outlook that "a weighty responsibility rests upon the Christian pulpit to lead the Church up to the New Testament point of view." The "external regulations" of Moses are out of date, though they, too, were merely human regulations, and not by Jehovah at all.

I trust that you will pardon me for calling your attention to the New Testament view, for I much fear that you have dwelt so long upon the mythical commandment in the Old Testament as to have forgotten it. You will recollect that when Jesus went through the cornfield (which was a wheatfield) on the Sabbath with His disciples they were hungry, and they picked off heads of the wheat and ate the kernels. The Pharisees, good Sabbatharians, complained that such acts were unlawful. Jesus recalled to the Sabbatharians the example of David, who ate the "sacred" bread when he was hungry, as a justification of the conduct of His disciples, and then He said: "The Sabbath was made for man, and not man for the Sabbath; therefore, the son of man is lord also of the Sabbath." The Pharisees of the New Testament have capitalized the words son and lord, evidently with the intention to lead the reader to think that Jesus referred to himself. If so, the next act He performed shows what the thought of the Sabbath. Going again into the synagogue, where there was a man with a withered hand, He was watched by the Pharisees, who wanted to make a case against Him. These people remind me of the people who hired Newark sleuths to watch a woman who was suspected of breaking the Sabbath by selling beer. But Jesus paid about the same attention to them as the jury before whom the woman was tried did to the sleuths. He "looked round about them with anger, being grieved for the hardness of their hearts;" then "He saith unto the man, Stretch forth thy hand." When he had done this and was made whole, the Pharisees went out and counselled together "as to what they might do to Him," as did the Sabbatharians when the jury discharged the woman of Bloomfield who was unjustly suspected of selling beer. On another occasion Jesus healed a woman on the Sabbath, much to the indignation of the ruler of the synagogue, who querulously told the people that "there are six days in which men ought to work," and that they should come and be healed on them. This aroused the indignation of Jesus also, and He said: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering?" It is said that this rebuke made the Pharisees ashamed, but this I think must be an interpolation, many of which have been found by the higher critics. I never knew a real Sabbatharian to be ashamed of his tyranny. Jesus is said to have done many more such things on the Sabbath; in fact, Saturday seems to have been His busiest day. And the Jews "sought to slay Him because He had done these things on the Sabbath day." Do not these Jews remind you of the Sabbatharians of Pennsylvania, who wanted to suppress cars, fruit stands, ball games, newspapers, excursions, and theatres on Sunday?

Preaching the mind-your-own-business doctrine, or the doctrine of personal liberty, St. Paul asked, "Who are thou that judgest?" One man esteemeth one day above another; another esteemeth every day alike. Let every man be persuaded in his own mind. It was nothing, in St. Paul's opinion, whether the day was regarded or not. The Lord would finally get the Sabbath breaker as well as the Sabbath keeper, and he asked why one man should judge his brother or set his brother at naught. St. Paul was evidently driving at those Jews who wanted to make their Sabbath the day of days, peculiar to itself, though they had rejected the old dispensation and adopted the new.

You can readily see from these few instances—and the New Testament is filled with instances when Jesus broke the Sabbath—that the New Testament view of the Sabbath is—that is, what the view of Jesus was, and of course He is the dominant force in the book. Although the Christians observe a day for which there is no authority but human edicts and reasoning, they transfer to it the sacredness attributed to the old day, and would visit upon its breakers the penalties which Scripture commands to be inflicted upon Sabbath breakers. But the human view is that Sunday is for man's use. Whatever is moral and good on one day is moral and good on another. There is no divine command as to Sunday, while as to the Sabbath of the Jews, they did get it from Jehovah, who copied it from the Babylonians, to whom Jehovah made no revelation. Professor Delitzsch says that there can be scarcely a doubt that in the last resort we are indebted to this ancient nation on the banks of the Euphrates and the Tigris for the platitude of the blessings that flow from our day of Sabbath or Sunday rest. That is what

he told Kaiser William; but, of course, he referred to the Continental Sunday of Europe, not the Puritan Sunday of New England and New Jersey. Professor Delitzsch is a Christian scholar, whose recent lecture on "Babel and the Bible" is worthy of your attention.

There is another weighty responsibility resting upon Christian pulpits besides the teaching of the human view of Sunday. That is, the teaching of ethics. I think it particularly rests upon the clergy of Montclair and Glen Ridge—those guardians of our Sundays and what I shall have to call our immorality—and I respectfully suggest that they set apart a Sunday upon which to preach a sermon from a text to be found in the Old Testament. That no one knows who wrote it does not make it less forceful. It was evolved from human experience. Being something of an absent-minded beggar myself, I can appreciate the feelings of the inhabitants of those towns when they reach up to a rack in the cars and remove a bundle forgotten by some passenger who has alighted—to take care of it, they would explain, if asked why they did it—but really, when they find upon it the name and address of the rightful owner, it would seem that they might let the trainman take charge. But, astonishing as it may seem, the conductors assure me that they believe that some of the commuters actually watch for an opportunity to secure such a parcel.

This I can scarcely believe, though, alas! I have the evidence of several forgotten parcels. If the clergy will use Sunday on which to preach ethical sermons, I for one will never complain of them for Sabbath breaking, though they never allude to religion. And though I am one of the poor that are always around, I will contribute my mite to have placed in each car in a prominent position, say over each door, printed in letters a foot long, the fifteenth verse of the twentieth chapter of Exodus. I suppose that you have set me down as a heretic, or at least as a non-conformist, but I believe in pure religion, which is, we are told, to keep one's self unspotted from the world; and some of these absent-minded friends of mine are spotted, and I want to bring them back to the right path. I also want to recover my bundles. The Christian Association of Railway Employees might well take this matter up.

I am very glad, indeed, to see the CITIZEN printing more liberal sentiments on the use of Sunday, and I am also glad to see that you are protesting against the rowdiness prevalent on the trolley cars between Glen Ridge, and Newark. I hope you will call the attention of the proper officials to the matter sufficiently often to stir them to action, and I hope Judge Post will so deal with a few of the rowdies as to scare the others into decency. But I must again call your attention to the fact that it is the strict Sabbatharianism of Bloomfield which compels these young men to go to Newark, where they fill to reputation with that which steals away their good manners. One of the articles of my creed is that a man should respect the rights of his neighbors instead of encroaching upon them with obscene language, rude actions, and church bells.

E. M. MACDONALD.
GLEN RIDGE, N. J.

As a Montclair Man Now It.

TO THE EDITOR OF THE CITIZEN:

SIR: Your sporting editor's revelation of the palimony of a crowd of a thousand persons who paid a little more than thirty dollars to see the ball game played by the Orange Centrals and the Watseong nine on August 8, is a cold-blooded piece of work, but it fills a want long felt. When a thousand spectators of such ball as the home team is putting up can get away without sacrificing more than an average of four cents each, the action may without disrespect to the colored population be termed "niggardly." Perhaps poverty prevents them from raising the average to a nickel, but if that is the case the impecunious might save their self-respect by staying at home. And that excuse cannot be pleaded in all cases. I have noted prosperous looking individuals viewing the proceedings from deep center, taking a sneak at sight of the hat passing on the opposite side of the field. But the "grass stampers" have not that diffidence that should go with the want of ability to pay for what they get. On the one side they swarm over the foul line, delaying the game until they are driven back, and on the other they press against and overturn the seats occupied by paying spectators.

I was recently saved from being spilled out of my ten-cent seat (which I occupy in preference to the grand stand, squaring the difference by dropping a nickel in the hat), by reminding the bench they would be without anything to lean upon. A strong rail behind these seats is needed to keep the dead heads from riding the backs of persons who have paid, and upsetting the benches. Effolent polling of the grounds is also demanded to teach certain members of the rising generation that it is not noble to be tough.

DAVID B. DAWKINS.
MONTCLAIR, August, 19.

Ladies' costumes, shirt-waist suits, fancy waists, cut and basted. Finishing touches to home-made gowns. High grade patterns cut to measure. Call 10 A. M. to 4 P. M. Mondays and Saturdays excepted. Mrs. CORWAX, 87 Clinton Street near Washington Street, formerly of 1734 Broadway, N. Y.—Advt.

Challenge from W. W. Keyler.

Offer to Refund Money if Dr. Howard's Specific Will Not Cure Any Case of Constipation or Dyspepsia.

W. W. Keyler is seeking the worst case of dyspepsia or constipation in Bloomfield or vicinity to test Dr. Howard's new specific for the cure of those diseases.

So confident is he that this remarkable medicine will effect a lasting cure in a short time that he offers to refund the money should it not be successful. In order to secure the quickest possible introduction W. W. Keyler will sell a regular fifty-cent package of this medicine at half price, twenty-five cents.

This specific of Dr. Howard's will cure sick headache, dizzy feelings, constipation, dyspepsia, and all forms of malacia and liver trouble. It does not simply give relief for a time; it makes permanent and complete cures.

It will regulate the bowels, tone up the whole intestinal tract, give you an appetite, make food taste good and digest well, and increase vigor. Joy and happiness will take the place of that "don't care whether I live or die" feeling.

Take advantage of W. W. Keyler's challenge and secure a bottle of Dr. Howard's specific at half price, with his personal guarantee to refund your money if it does not help you.—Advt.

Election Law Requirements.

On or before September 1, the County Board of Elections shall appoint the Boards of Registry and Election for the respective election districts of the county. Section 15.

On this date the Boards of Registry and Election in districts outside of cities having over 30,000 inhabitants, have their first meeting, and shall then proceed to make a house-to-house canvass completing it on or before Friday, September 4. Section 23.

Should any person endorsed in any petition as a candidate to be voted for at any primary election, decline to stand as such candidate by a written filed with the municipal or township clerk on or before this date, the vacancy shall be filled by a majority of the persons who signed the petition, and by which the person so declining was endorsed, signing and filing with the municipal or township clerk a new petition, which petition shall be verified by three of the signers. Section 315.

On September 8 each Board of Registry and Election outside of cities having over 30,000 inhabitants shall hold its second meeting, between 1 and 9 o'clock P. M., for transcribing and making up from its canvassing books two lists of all persons entitled to vote in its election district, who shall personally appear before the board for that purpose, or to show to its satisfaction by the affidavit in writing of some voter in the election district to be a legal voter therein, which lists shall contain the names of the voters in alphabetical order, together with the residences and street numbers, if any. Section 23.

On the same day between 1 and 9 o'clock P. M., the primary election shall be held in every election district in the State. Sections 21, 23, 298, 309. At the close of the primary the Board of Registry and Election shall canvass the votes and make statements thereof in accord with the provisions of Section 311.

Before opening the polls each member of the Board of Registry and Election shall take an official oath. Section 309. The appointed agents to act as challengers before so acting shall file their appointment papers with the Board of Registry and Election. Section 321. Upon opening the election the election clerks shall deliver to the election boards the ballots and ballot boxes, taking receipts therefor. Section 308.

On September 15, between 1 and 9 o'clock P. M., the Board of Registry and Election shall be in session for the purpose of making, altering and revising the registry of voters for the special election to be held on September 22, 1903. Section 336.

The County Board of Elections shall be in session on September 19, between 8 o'clock A. M. and 5 o'clock P. M., for the purpose of registering voters for the special election to be held on September 22, 1903. Section 337.

On October 27, Boards of Registry and Election outside of cities having over 30,000 inhabitants, have their final meeting from 1 to 9 o'clock P. M., for the revision and correction of registers. Section 24. On or before this date orders for official ballots may be given by duly qualified voters to the county clerk. Section 56.

November 3 is election day and the polls will be open from 6 o'clock A. M. to 7 o'clock P. M. Section 4. Any vacancy in any Board of Registry and Election occurring on election day shall be filled by the member of the board of the same political party as the member whose place has become vacant, which appointment shall be immediately reported to the County Board of Elections. Section 17. Ballots and envelopes shall be delivered by the clerks of election to the Boards of Registry and Election. Section 54. Agents or challengers shall file their permits with the board of registry and election. Section 63. The board shall supply each booth with ballots and lead pencils. Section

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Cash on hand.	
Checks and Cash Items.	
Other Assets.	
\$779,668.77	\$779,668.77

JOSEPH H. DODD, Secretary and Treasurer.
Subscribed and sworn to before me this 11th day of February, A. D. 1903.
ARTHUR RUSSELL, Notary Public of N. J.
EDWIN M. WINKLE, Directors.
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78. After the polls are closed and the canvass of votes completed, all ballots which have been cast, whether estimated or canvassed or rejected, and the pollist, tally-papers, and all spoiled and unused envelopes shall be placed in the ballot-box, which shall be locked and sealed and delivered to the proper custodian thereof. Section 99.

Patents Issued.

Patents issued to Jarvismen and reported for the CITIZEN by Drake & Co., solicitors of patents, corner Broad and Market Streets, Newark, N. J.:
Buttonhole machine, E. B. Allen, Elizabeth; electrically controlling motor from a distance, W. Baxter, Jr., Jersey City; typewriter, W. Baxter, Jr., Jersey City; woodworking tool, J. J. Flannford, Elizabeth; E. J. McGreggor, Newark; snap seal, E. J. Brooks, East Orange; tube expander, J. J. Cain, Bayonne; system of electric motor control, G. S. Lunn and E. R. Douglas, East Orange; fire-proofing door for air or elevator shafts, H. Fischer, Paterson; mulling machine, C. E. Higgins, Roselle; benzine pan, C. P. Howard, and J. C. M. Ugehour, Jersey City; casting solid metallic bodies, B. A. Mick, Paterson; superheating apparatus, M. W. Sewell, Roselle.
"Label"—"Kamel pointed pen" (for pens), H. A. Hill, Camden.

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IMPORTANT NOTICE!

Change of Hours.

During July and August the Library and reading-rooms will be open in the forenoon from ten o'clock until twelve; and in the evening from seven o'clock until nine-thirty, and will be closed during the entire afternoon.

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